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SUPPLEMENT

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D^R. DU MOULIN,

TREATING

Of the likeliest Means to Remove

HIRELINGS

OUT OF THE

CHURCH

O F

ENGLAND.

With a brief VINDICATION of

M^R RICH. BAXTER.

By J. M.

L O N D O N,

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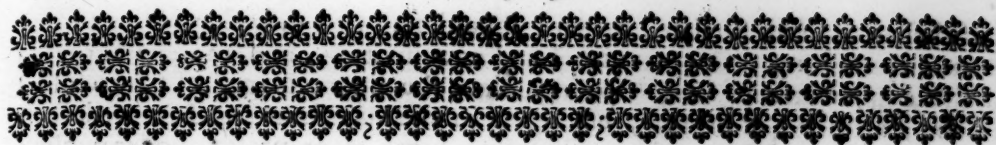
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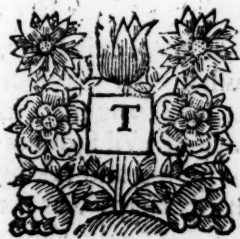
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S U P P L E M E N T
T O
D^R. D U M O U L I N,
T R E A T I N G,

Of the likeliest means to remove Hirelings out of the CHURCH.



Two things has ever wrought much mischief to the Church of God, and the advancement of Truth; *Force* on the one side restraining, and *Hire* on the other side corrupting the Teachers thereof. The latter of these is by much the more dangerous; for under force, though no thank to the Forcers, True Religion oft-times best thrives and flourisheth; but the corruptions of Teachers, most commonly the effect or hire, is the very bean of truth in them who are so corrupted. Of force not to be used in matters of Religion I have already spoken; and so stated matters of Conscience and Religion in Faith and Divine Worship and so severed them from Blasphemy and Heresy; the one being properly as is dispiteful, the other such as stands not to the Rule of Scripture, and so both of them not matters of Religion, but rather against it, that to them who will yet use force, this only choice can be left; whether they will force them to believe, to whom it is not given from above, being not forc'd thereto by any Principle of the Gospel, which now is the only Dispensation of God to all men, or whether being Protestants, they will punish in those things wherein the Protestant Religion denies them to be Judges, either in themselves infallible, or to the Consciences of other Men; or whether lastly, they think fit to punish Error supposing they can be infallible that it is so, being not wilful, but conscientious, and according to the best light of him who errs, grounded on Scripture: which kind of error all Men religious, or but only reasonable, have thought worthier of pardon; and take growth thereof to be prevented by spiritual means and Church Discipline, not by civil laws and outward force; since it is God only who gives as well to believe aright, as to believe at all; and by those means which he ordained sufficiently in his Church to the full execution of his divine purpose in the Gospel. It remains now to speak of *Hire*, the other evil so mischievous in Religion; whereof I promised

mis'd then to speak further, when I should find God disposing me, and opportunity inviting. Opportunity I find now inviting, and apprehend there- in the concurrence of God disposing, since the maintainance of Church-Ministers; a thing not properly belonging to the Magistrate, and yet with such importunity call'd for, and expected from him, is at present under publick debate. Wherein least any thing may happen to be determined, and established prejudicial to the right and freedom of Church, or advantageous to such as may be found hirelings therein, it will be now most seasonable, and in these matters wherein every Christian hath his free suffrage; no way misbecoming Christian Meekness to offer freely, without disparagement to the wisest; such advice as God shall incline him to propound. Since heretofore in Commonwealths of most Fame for Government, Civil Laws were not established till they had been first for certain days published to the view of all Men, that whoso pleas'd might spake freely his opinion thereof, and give his exceptions; ere the Law could pass to a full Establishment. And where ought this Equity to have more place, than in the liberty which is unseparable from Christian Religion? This I am not ignorant will be a work displeasing to some: But what truth is not hateful to some or other, as this in likelihood, will be to none but *Hirelings*. And if there be among them, who hold it their Duty to speak Impartial Truth, as the work of their Ministry, though not performed without mony, let them not envy others, who think the same no less their Duty by the general office of Christianity, to speak truth, as in all reason may be thought, more impartially and unsuspectedly without mony.

Hire of it self is neither a thing unlawful, nor a word of any evil Note, signifying no more than a due recompence or reward; as when our Saviour saith, *The Labourer is worthy of his hire*. That which makes it so dangerous in the Church, and properly makes the *Hireling*, a word always of evil signification; is either the excess thereof, or the undue manner of giving and taking it. What harm the excess thereof brought to the Church, perhaps was not found by experience till the days of *Constantine*; who out of his zeal, thinking he could be never too liberally a nursing Father of the Church; might be not unfitly said to have either overlaid it or choaked it in the nursing.

Which was foretold, as is Recorded in Ecclesiastical Tradition; by a Voice heard from Heaven, on the very day that those great Donations and Church Revenues were given, crying aloud. *This day is poison pour'd into the Church*. Which the event soon after verifi'd, as appears by another no less ancient observation, *That Religion brought forth Wealth, and the Daughter devoured the Mother*. But long ere wealth came into the Church, so soon as any gain appeared in Religion, *Hirelings* were apparent; drawn in long before by the very sent thereof. *Judas* therefore, the first *Hireling*, for want of present hire answerable to his covering, from the small number of the meanness of such as then were the Religious, sold the Religion it self with the Founder thereof; his Master *Simon Magus* the next, in hope only that Preaching and the Gifts of the Holy Ghost would prove gainful, offered before-hand a sum of mony to obtain them. Not long after, as the Apostle foretold; *Hirelings* like Wolves came in by Herds, *Acts* 20. 29. *For, I know this, that after my departing, shall grievous Wolves enter in among you, not sparing the Flock*. *Tit.* 1. 11. *Teaching things which they ought not, for Lucres sake*. *2. Pet.* 2. 3. *And through covetousness make merchandize of you*. Yet they taught not false Doctrine only, but seeming Piety; *1 Tim.* 6. 5. *supposing that gain is Godliness*. Neither came they in of themselves only, but

but invite oftentimes by a great audience; *2 Tim. 4. 3.* For the time will come, when they will not endure sound Doctrine; but after their own Lusts they will hearken to themselves Teachers, having itching ears: And they on the other side, as fast heaping to themselves Disciples, *Acts. 20. 30.* doubtless had as itching palms! *2 Pet. 2. 15.* Following the way of Balaam, the son of Bofor, who loved the wages of Unrighteousness. *Jude 11.* They ran greedily after the Error of Balaam for reward. Thus we see, that not only the excess of Hire in wealthiest times, but also the undue and vicious taking or giving it, though but small or mean, as in the primitive times, gave to Hirelings occasion, though not intended, yet sufficient, to creep at first into the Church. Which argues also the difficulty, or rather the impossibility, to remove them quite; unless every Minister were, as *St. Paul*, contented to teach gratis; but few such are to be found. As therefore we cannot justly take away all Hire in the Church, because we cannot otherwise quite remove all Hirelings; so are we not for the impossibility of removing them all, to use therefore no endeavour that few may come in; but rather in regard the evil, do what we can, will always be incumbent and unavoidable; to use our utmost diligence, how it may be least dangerous. Which will be likeliest effected, if we consider, first, what recompence God hath ordained should be given to Ministers of the Church; (for that a recompence ought to be given them, and may by them justly be received, our Saviour himself from the very light of reason and of equity hath declar'd: *Luke 10. 7.* The Labourer is worthy of his Hire) next, by whom; and lastly, in what manner.

What recompence ought to be given to Church Ministers, God hath answerably ordained according to that difference which he hath manifestly put between those his two great Dispensations, the Law and the Gospel. Under the Law he gave them Tithes; under the Gospel, having left all things in his Church to Charity and Christian freedom, he hath given them only what is justly given them. That, as well under the Gospel as under the Law, say our English Divines; and they only of all Protestants, is Tithes; and they say true; if any man be bound to give them of his own tenth or twentieth; but that the Law therefore of Tithes, is in force under the Gospel; all other Protestant Divines, though equally concerned, yet constantly deny. For though Hire to the Labourer be of moral and perpetual right; yet that special kind of Hire, the tenth, can be of no right or necessity, but to that special Labour for which God ordained it. That special Labour, was the Levitical and Ceremonial Service of the Tabernacle; *Numb. 18. 21. 31.* which is now abolished: the right therefore of that special Hire must needs be withall abolished, as being also ceremonial, is plain; not being given to the Levites, till they had bin first offered a Heave-offering to the Lord, *ver. 14. 18.* He then, who by that Law brings Tithes into the Gospel, of necessity brings in withall a Sacrifice, and an Altar; without which Tithes by that Law were un sanctified and polluted, *ver. 31.* and therefore never thought on in the first Christian times, till Ceremonies, Altars and Oblations, by an ancient corruption were brought back long before. And yet the Jews ever since their Temple was destroyed, though they have Rabbies and Teachers of their Law, yet pay no Tithes, as having no Levites to whom, no Temple where to pay them; no Altar whereon to hallow them; which argues that the Jews themselves never thought Tithes moral, but ceremonial only. That Christians therefore should take them up, when Jews have laid them down, must needs be very absurd and preposterous. Next, it is as clear in the same Chapter, that

the Priests and Levites had not their Tithes for their Labour only in the Tabernacle; but in regard they were to have no other part nor inheritance in the Land, *ver. 20, 24.* and by that means for a tenth lost a twelfth. But our Levites undergoing no such Law of Deprievement, can have no right to any such compensation: nay, if by this Law they will have Tithes, can have no Inheritance of Land, but forfeit what they have: Beside, this, Tithes were of two sorts, those of every year, and those of every third year: of the former, every one that brought his Tithes, was to eat his share. *Deut 14. 23. Thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there; the Tithe of thy Corn, of thy Wine, and of thine Oyl, &c.* Nay, though he could not bring his Tithe in kind, by reason of his distant dwelling from the Tabernacle or Temple, but was thereby forc'd to turn it into money, he was to bestow that money on whatsoever pleased him, Oxen, Sheep, Wine or strong Drink; and to eat and drink thereof there before the Lord, both he and his Household, *ver. 24, 25, 26.* As for the Tithes of every third year, they were not only given to the Levite, but to the Stranger, the Fatherless and the Widow, *ver. 28, 29.* and *Chap. 26. 12, 13.* So that ours, if they will have Tithes, must admit of these sharers with them. Nay, these Tithes were not paid in at all to the Levite, but the Levite himself was to come with those his fellow-guests, and eat his share of them only at his house, who provided them; and this not in regard of his Ministerial Office, but because he had no part nor Inheritance in the Land. Lastly, the Priests and Levites, a Tribe, were of a different constitution from this of our Ministers under the Gospel: In them were Orders and Degrees, both by Family, Dignity and Office, mainly distinguished; the High Priest, his Brethren and his Sons, to whom the Levites themselves paid Tithes, and of the best, were eminently superior, *Num. 18. 23, 24.* No Protestant, I suppose, will liken one of our Ministers to a High Priest, but rather to a Common Levite. Unless then, to keep their Tithes, they mean to bring back again Bishops, Archbishops and the whole Gang of Prelacy, to whom will they themselves pay Tithes, as by that Law it was due to them, if they did not, *ver. 32?* Certainly, this must needs put them to a deep demurre, while the desire of holding fast their Tithes without sin, may tempt them to bring back again Bishops as the likeness of that Hierarchy that should receive Tithes from them, and the desire to pay none, may advise them to keep out of the Church all Orders above them. But if we have to do at present, as I suppose we have, with our Reformed Protestants, not with Papists or Prelates; It will not be denied that in the Gospel there be but two Ministerial Degrees, *Preshyters* and *Deacons*; which if they contend to have any Succession, Reference or Correspondence with those two Degrees under the Law, *Priests* and *Levites*; it must needs be such, whereby our Ministers may be answerable to Priests, and our Deacons to Levites; by which Rule of Proportion it will follow, that we must pay our Tithes to the Deacons only, and they only to their Ministers. But if it be truer yet, that the Priesthood of Aaron Typified a better Reality, *1 Cor. 15.* Signifying the Christian True and Holy Priesthood offering Spiritual Sacrifices. It follow hence, that we are now justly exempt from paying Tithes, to any who claim from Aaron, since that Priesthood is in us now Real, which in him was but a shadow. Seeing then by all this which hath been shewn, that the Law of Tithes is partly Ceremonial, as the work was for the which they were given, partly judicially not of common, but of particular right to the Tribe of Levi, nor

to them alone, but to the Owner also and his Household, at the time of their Offering, and every third year, to the Stranger, the Fatherless and the Widow, their appointed Sharers, and that they were a Tribe of Priests and Deacons improperly compared to the constitution of our Ministry, and the Tithes given by that People to those Deacons only: It follows that our Ministers at this day, being neither Priests nor Levites, are not filthy answering to either of them; can have no just Title or pretence to Tithes, by any consequence drawn from the Law of *Moses*. But they think they have a better Plea in the Example of *Melchisedec*, who took Tithes of *Abram* ere the Law was given; whence they would infer them to be of moral right. But they ought to know, or to remember, that not Examples, but express Commands oblige our Obedience to God or Man. Next, that whatsoever was done in Religion before the Law written, is not presently to be counted moral; when as so many things were then done, both Ceremonial and Judaically Judicial, that we need not doubt to conclude all times before Christ, more or less under the Ceremonial Law. To what end served else those Altars and Sacrifices, that distinction of clean and unclean entring into the Ark, Circumcision and the raising up of Seed to the Elder Brother, *Gen. 38, 8*? If these things be not moral, though before the Law; how are Tithes, though in the example of *Abram* and *Melchisedec*? But this Instance is so far from being the just ground of a Law, that after all Circumstances duly weighed, both from *Gen. 14.* and *Heb. 7.* it will not be allowed them so much as an example. *Melchisedec*, besides his Priestly Benediction, brought with him Bread and Wine sufficient to refresh *Abram* and his whole Army; incited to do so, first, by the secret Providence of God, intending him for a Type of Christ and his Priesthood; next by his due thankfulness and honour to *Abram*; who had freed his Borders of *Salem* from a Potent Enemy: *Abram* on the other side, honours him with the tenth of all, that is to say (for he took not sure his whole Estate with him to that War) of the Spoils, *Heb. 7. 4.* Incited also by the same secret Providence, to signifie as Grandfather of *Levi*, that the *Levitical Priesthood* was excelled by the *Priesthood of Christ*. For the giving of a tenth declared it seems in those Countrys and times, him the greater who received it. That which next incited him, was partly his Gratitude to requite the Present, partly his Reverence to the Person and his Benediction to his Person, as a King and Priest also, but not a King. And who unhir'd will be so hardy as to say, that *Abram* at any other time ever paid him Tithes, either before or after; or had then, but for this accidental Meeting and Obligation: or that else *Melchisedec* had demanded or exacted them, or took them otherwise, than as the voluntary Gift of *Abram*? But our Ministers, though neither Priests nor Kings more than any other Christian, greater in their own esteem than *Abrams* and all his Seed; for the Verbal Labour of a Seventh days Preachment, not bringing like *Melchisedec*, Bread or Wine at their own cost: would not take only at the willing hand of Liberality or Gratitude, but require and exact as due the tenth, not of Spoils, but of our whole Estates and Labours; nor once, but yearly. When then it seems by the example of *Abram* must pay Tithes to these *Melchisedecs*: but what if the Person of *Abram* can either no way represent us, or will oblige the Minister to pay Tithes no less than other Men? *Abram* had not only a Priest in his Loins, but was himself a Priest; and gave Tithes to *Melchisedec*, either as Grandfather of *Levi*, or as Father of the Faithful: If as Grandfather (though he understood it not) of *Levi*, he oblig'd not us but *Levi* only, the Inferiour Priest, by that homage (as the Apostle to the *Hebrews* clearly enough

enough explains) to acknowledge the greater. And they who by *Melchisedec* claim from *Abram* as *Levi's* Grandfather, have none to seek their *Tithes* of but the *Levites*, where they can find them. If *Abram* as Father of the Faithful paid *Tithes* to *Melchisedec*, then certainly the Ministers also, if they be of that number, paid in him equally with the rest. Which may induce us to believe, that as both *Abram* and *Melchisedec*, so *Tithes* also in that action Typical and Ceremonial, signifi'd nothing else but that subjection, which all the Faithful, both Ministers and People owe to Christ, our High Priest and King. In any literal sense from this example they never will be able to extort, that the People in those days paid *Tithes* to Priests; but this only, that one Priest once in his life, of Spoils only, and in requital partly of a liberal Present, partly of a Benediction, gave voluntary *Tithes*, not to a greater Priest than himself, as far as *Abram* could then understand, but rather to a Priest and King joyned in one Person. They will reply, perhaps, that if one Priest paid *Tithes* to another, it must needs be understood, that the People did no less to the Priest. But I shall easily remove that necessity, by remembering them that in those days was no Priest, but the Father, or the first born of every Family; and by consequence, no People to pay him *Tithes*, but his own Children and Servants, who had not wherewithal to pay him, but of his own. Yet grant that the People then paid *Tithes*; there will not be the like reason to enjoin us: they being then under Ceremonies, a meer Laitie; we now under Christ, a Royal Priesthood, 1 *Pet* 2. 9. as we are Cohéirs, Kings and Priests with him, a Priest for ever after the Order or manner of *Melchisedec*. As therefore *Abram* paid *Tithes* to *Melchisedec* because *Levi* was in him; so we ought to pay none because the true *Melchisedec* is in us, and we in him: who can pay to none greater, and hath freed us by our union with himself, from all compulsive Tributes and Taxes in his Church. Neither doth the collateral place, *Heb.* 7. make other use of this Story, than to prove Christ personated by *Melchisedec*, a greater Priest than *Aaron*; ver. 4. Now consider how great this man was, &c. and proves not in the least manner, that *Tithes* be of any right to Ministers, but the contrary: First, the *Levites* had a commandment to take *Tithes* of the People according to the Law, that is of their Brethren, though they come out of the Loins of *Abram*, ver. 5. The Commandment then was, it seems, to take *Tithes* of the *Jews* only, and according to the Law. That Law changing of necessity with the Priesthood, no other sort of Ministers, as they must needs be no other sort, under another Priesthood, can receive that tribute of *Tithes* which fell with that Law, unless renew'd by any other express command, and according to no other Law: no such Law is extant. Next, *Melchisedec* not as a Minister, but as Christ himself in person blessed *Abraham*, who had the Promises, ver. 6. and in him blessed all, both Ministers and People; both of the Law and the Gospel; that Blessing declar'd him greater and better than whom he blessed, ver. 7. receiving *Tithes* of them all, not as maintainance, which *Melchisedec* needed not, but as a sign of homage to their King and Priest: whereas Ministers bear not the Person of Christ in his Priesthood or Kingship, bless not as he blesses; are not by their Blessing greater than *Abraham*, and all the Faithful with themselves included in him; cannot both give and take *Tithes* in *Abram*; cannot claim to themselves that sign of our Allegiance due only to our Eternal King and Priest, cannot therefore derive *Tithes* from *Melchisedec*. Lastly, the eighth verse hath thus: Here men that die receive *Tithes*: there he received them, of whom it is witness'd that he lived. Which words intimate that as he suffered himself once for us, so he received

once

once of us in *Abraham*; and in that place the Typical acknowledgment of our Redemption: which had it been a perpetual Annuity to Christ, by him claim'd as his due, *Levi* must have paid it yearly, as well as then, *ver. 9.* and our Ministers ought still to some *Melchisedec* or other, as well now as they did in *Abraham*. But that Christ never claim'd any such tenth as his Annual due, much less resign'd it to the Ministers, his so officious receivers without express commission or assignment, will yet be clearer as we proceed. Thus much may at length assure us, that this example of *Abraham* and *Melchisedec*, though I see of late they build most upon it, can so little be the ground of any Law to us, that it will not so much avail them as to the authority of an example. Of like Impertinence is that example of *Jacob*, *Gen. 28. 22.* who of his free choice, not enjoyned by any Law, vow'd the tenth of all that God should give him: which for ought appears to the contrary, he vow'd as a thing no less indifferent before his vow, than the foregoing part thereof; that the Stone which he had set there for a Pillar should be God's House. And to whom vowed he his tenth, but to God? not to any Priest; for we read of none to him greater than himself: and to God, no doubt, but he paid what vow'd; both in building of that *Bethel* with other Altars elsewhere, and the expence of his continual Sacrifices, which none but he had right to offer. However therefore he paid his tenth, it could in no likelihood, unless by such an occasion as befel his Grandfather, be to any Priest. But, say they, *All the Tithes of the Land, whether of the Seed of the Land, or of the fruit of the Tree, is the Lord's, holy unto the Lord; Levit. 27. 30.* And this before it was given to the *Levites*; therefore since they ceased. No Question; *For the whole earth is the Lord's, and the fulness thereof, Psal. 24. 1.* and the light of nature shews us no less, but that the tenth is his, more than the rest: how know I, but as he so declares it? He declares it so here of the Land of *Canaan* only, as by all circumstances appears, and passes, by deed of Gift, his tenth to the *Levites*, yet so as offered to him first a *Heave-offering*, and consecrated on his Altar; *Numb. 18.* all which I had as little known, but by that Evidence. The *Levites* are ceased, the Gift returns to the Giver. How then can we know that he hath given it to any other, or how can these men presume to take it unoffered first to God, unconsecrated, without an other clear and express donation; whereof they shew no evidence or writing? Besides he hath now alienated that Holy Land; who can warrantably affirm, that he hath since hallowed the tenth of this Land, which none but God hath power to do or can warrant? Their last Proof they cite out of the Gospel, which makes as little for them; *Matth. 23. 23.* where our Saviour denouncing *woe* to the Scribes and Pharisees, who paid Tithes so exactly, and omitted weightier matters, tells them, that these they ought to have done, that is, to have paid Tithes. For our Saviour spake then to those who observed the Law of *Moses*, which was yet not fully abrogated, till the destruction of the Temple. And by the way here we may observe out of their own Proof, that the Scribes and Pharisees though then chief Teachers of the People, such at last as were not *Levites*, did not take Tithes, but paid them so; so much less were the Scribes and Pharisees in those worst times than ours at this day. This is so apparent to the reformed Divines of other Countries, that when any one of ours hath attempted in Latine to maintain this argument of Tithes, though a man would think they might suffer him without opposition in a point equally tending to the advantage of all Ministers, yet they forbear not to oppose him, as in a Doctrine not fit to pass unopposed under the Gospel. Which shews the modesty, the contentedness

of those Foreign Pastors with the maintainance given them ; their sincerity also in the truth, though less gainful, and the avarice of ours ; who through the Love of their old Papistical Tithes, consider not the weak arguments, or rather conjectures and surmises which they bring to defend them. On the other side, although it be sufficient to have proved in general, the abolishing of Tithes, as part of the Judaical or Ceremonial Law, which is abolished, all, as well as that before as that after *Moses*; yet I shall further prove them abrogated, by an express Ordinance of the Gospel, founded not on any Type, or that Municipal Law of *Moses*, but on moral and general Equity, given us instead, 1 Cor. 9. 13, 14. *Know you not that they who minister about holy things, live of the things of the Temple; and they which wait at the Altar, are partakers with the Altar? So also the Lord hath ordained; that they who preach the Gospel, should live of the Gospel.* He saith not, should live on things which were of the Temple or of the Altar, of which were Tithes, for that had given them a clear Title; but abrogating that former Law of *Moses*, which determined what and how much by a latter Ordinance of Christ, which leaves the what and how much indefinite and free, so it be sufficient to live on; he saith, *The Lord hath so ordained; that they who preach the Gospel, should live of the Gospel*; which hath neither Temple, Altar, nor Sacrifice. Heb. 7. 13. *For he of whom these things are spoken, pertaineth to another Tribe, of which no man give attendance at the Altar.* his Ministers therefore cannot thence have Tithes. And where the Lord hath so ordained, we may find easily in more than one Evangelist. Luke. 16. 7, 8. *In the same House remain eating and drinking such things as they give: for the Labourer is worthy of his Hire, &c.* And into what City soever you enter, and they receive you; eat such things as are set before you. To which Ordinance of Christ it may seem likeliest, that the Apostle refers us, both here and 1 Tim. 5. 18. where he cites this, as the saying of our Saviour, *That the Labourer is worthy of his Hire*: and both by this place of Luke, and that of Mat. 10. 9, 10, 11. it evidently appears, that our Saviour ordained no certain maintainance for his Apostles or Ministers, publickly or privately in house or City received, but that what ever it were, which might suffice to live on; and this not commanded or proportioned by *Abram*, or by *Moses*, whom he might easily have here cited, as his manner was; but declared only by a rule of common equity which proportions the hire as well to the abilitie of him who gives, as to the labour of him who receives; and recommends him only as worthy, not invests him with a Legal right. And mark whereon he grounds this ordinance, not on a perpetual right of Tithes from *Melchisedec*, as *Hirelings* pretend, which he never claimed either for himself, or for his Ministers, but one the plain and common equity of rewarding the Labourer; worthy sometimes of single, sometimes of double honour, not proportionable by Tithes. And the Apostle in this forecited chapter to the *Corinthians*, ver. 11, affirms it to be no great recompence, if carnal things be reaped for spiritual sown; but to mention Tithes, neglects here the fittest occasion, that could be offered him, and leaves the rest free and undermined. Certainly if Christ or his Apostles had approved of Tithes, they would have either by writing or tradition recommended them to the Church; and that soon would have appeared in practice of those Primitive and the next Ages: But for the first three hundred years and more, in all the Ecclesiastical Story, I find no such Doctrine or example; through error by that time had brought back again Priests, Altars and Oblations; and in many other points of Religion had miserably Judaiz'd

Judaiz'd the Church. So that the defenders of Tithes, after a long pomp and tedious preparation out of Heathen Authors, telling us that Tithes were paid to *Hercules* and *Apollo*, which perhaps was imitated from the *Jews*, and as it were bespeaking our expectation, that they will bound much more with authorities out of Christian Story; have nothing of general approbation to begin with, from the first three or four Ages, but that which abundantly serves to the confutation of their Tithes, while they confess that Church-men in those Ages lived meerly upon Free-will Offerings. Neither can they say, that Tithes were not then paid for want of Civil Magistrates to ordain them; for Christians had then also Lands, and might give out of them what they pleas'd; and yet of Tithes then given we find no mention. And the first Christian Emperours, who did all things as Bishops advis'd them; suppli'd what was wanting to the Clergy, not out of Tithes which were never motioned, but out of their own Imperial Revenues, as is manifest in *Eusebius*, *Theodoret* and *Sozomen*, from *Constantine* to *Arcadius*. Hence those ancientest reformed Churches of the *WALDENSES*, if they rather continued not pure, since the Apostle deni'd that Tithes were to be given, or that they were even given in the Primitive Church; as appears by an ancient Tractate inserted in the *Bohemian* History. Thus far hath the Church been always, whether in her Prime, or in her ancientest Reformation, from the approving of Tithes; nor without reason, for they might easily perceive, that Tithes were fitted to the *Jews* only; a National Church of many incomplete Synagogues uniting the accomplishment of Divine Worship in one Temple; and the *Lewites* there had their Tithes paid where they did their Bodily work; to which a particular Tribe was set apart by divine appointment, not by the Peoples Election; but the Christian Church is universal; not ti'd to Nation, Diocess, or Parish, but consisting of many particular Churches complete in themselves; gathered not by compulsion, or the accident of dwelling nigh together, but by free consent, choosing both their particular Church and their Church-Officers. Whereas if Tithes be set up, all these Christian Priviledges will be disturbed and soon lost, and with them Christian Liberty. The first Authority which our Adversaries bring, after those Fabulous Apostolic Canons, which they dare not insist upon, is a Provincial Council held at *Cullen*, where they voted Tithes to be *Gods Rent*, in the year three hundred and fifty six; at the same time perhaps when the three Kings reigned there, and of like authority. For to what purpose do they bring these trivial Testimonies, by which they might as well prove Altars, Candles at noon, and the greatest part of those Superstitions fetched from *Paganism* or *Judaism*, which the *Papists* inveigled by this fond Argument of Antiquity, retain to this day? To what purpose those Decrees of I know not what Bishops, to a Parliament and People who have thrown out both Bishops and Altars, and promised all Reformation by the word of God? And that Altars brought Tithes hither, as one corruption begot another, is evident by one of those Questions, which the Monk *Augustin* propounded to the Pope, concerning those things which by Offerings of the Faithful came to the Altars, as *Beda* writes, l. 2. c. 27. If then by these Testimonies we must have Tithes continued, we must again have Altars. Of Fathers, by Custom so called, they quote *Ambrose*, *Augustin*, and some other Ceremonial Doctors of the same Leaven, whose assertion without pertinent Scripture, no reformed Church can admit; and what they vouch, is founded on the Law of *Moses*, with which every

Means to remove Hirelings

every where, pitifully mistaken, they again incorporate the Gospel; as did the rest also of those Titular Fathers, perhaps an Age or two before them, by many Rights and Ceremonies, both *Jewish* and *Heathenish* introduced; whereby thinking to gain all, they lost all; and instead of winning *Jews* and *Pagans* to be Christians, by too much condescending they turned Christians into *Jews* and *Pagans*. To heap such unconvincing Citations as these in Religion, whereof the Scripture only is our Rule, argues not much learning nor judgment; but the lost labour of much unprofitable reading; and yet a late hot Querist for Tithes, whom he may know by his wits lying ever beside him in the Margent, to be ever besides his wits in the Text; a fierce Reformer once, now ranckl'd with a contrary heat, would send us back very reformedly indeed, to learn Reformation from *Tyndarus* and *Rebuffus*, two Canonical Promoters. They produce next, the ancient institutions of this Land, *Saxon* Laws, Edicts of Kings, and their Councils from *Abelstan* in the year nine hundred twenty eight, that Tithes by rate were paid; and might produce from *Ina* above two hundred years before; that *Romescot* or *Peters-penny*, was by as good Statute Law paid to the Pope from seven hundred twenty five; and almost as long continu'd. And who knows not, that this Law of Tithes was enacted by those Kings and Barons, upon the Opinion they had of their Divine Right, as the very words import of *Edward* the Confessor, in the close of that Law: for so Blessed *Anstin* preached and taught; meaning the Monk, who first brought the *Romish* Religion into *England*, from *Gregory* the Pope. And by the way, I add, that by these Laws, imitating the Laws of *Moses*; the third part of Tithes only, was the Priests due; the other two were appointed for the Poor and to adorn or repair Churches, as the Canons of *Elthert* and *Ethric* witness. *Concil. Brit.* If then these Laws were founded upon the Opinion of Divine Authority, and that Authority be found mistaken and erroneous, as hath been fully manifested; it follows, that these Laws fall of themselves with their False Foundation. But with what face or conscience can they alledge *Moses*, or these Laws for Tithes, as they now enjoy, whereof *Moses* ordains the Owner, as we heard before, the Stranger, the Fatherless and the Widow partakers with with the *Levite*; and these Fathers which they cite, and these though *Romish* rather than *English* Laws, allotted both to Priest and Bishop the third part only. But these our *Protestant*, these our new reformed *English* *Presbyterian* Divines, against their own cited Authors, and to the shame of their pretended Reformation, would engross to themselves all Tithes by Statute and supported more by their wilful obstinacy and desire of filthy Lucre, than by these both insufficient and impertinent Authorities, would persuade a Christian Magistracy and Parliament, whom we trust God hath restored for a happier Reformation; to impose upon us a Judaical Ceremonial Law, and yet from that Law to be more irregular and unwarrantable, more complying with a covetous Clergy, than any of those Popish Kings and Parliaments alledged. Another shift they have to plead that Tithes may be Moral as well as the Sabbath, a tenth of fruits as well as a seventh of days. Answer, that the Prelates who urge this Argument, have least reason to use it; denying morality in the Sabbath, and therein better agreeing with reformed Churches abroad, than the rest of our Divines. As therefore the Seaventh day is not moral, but a convenient recourse of worship in fit season, whether seaventh or other number so neither is the tenth of our goods, but only

only a convenient substance morally due to Ministers. The last and lowest sort of their Arguments, that men purchas'd not their Tithe with their Land and such like Pettifoggery, I omit, as refuted sufficiently by others: I omit also their violent and irreligious exactions, related no less credibly: their seising of Pots and Pans from the Poor, who have as good Right to Tithes as they; from some, the very Beds; their suing and imprisoning, worse than when the Canon Law was in force; worse than when those Sons of *El* were Priests, whose manner was thus to seise their pretended Priestly due by force, *1 Sam. 2. 12, &c. Whereby men abhorred the offering of the Lord;* and it may be feared that many will as much abhor the Gospel, if such violence as this be suffered in her Ministers, and in that which they also pretend to be the offering of the Lord. For those sons of *Belial* within some limits made seisure of what they knew was their own by an undoubted Law: but these, from whom there is no Sanctuary, seise out of mens grounds, out of mens houses their other goods of double, sometimes of treble value, for that, which did not Covetousness and Rapine blind them, they know to be not their own by the Gospel which they preach. Of some more tolerable than these, thus severely God hath spoken: *Isa. 46. 10. &c. They are greedy Dogs; they all look to their own way, every one for his gain, from his quarter.* With what anger then will he judge them who stand not looking, but under colour of a Divine Right, fetch by force that which is not their own, taking his name not in vain, but in violence. Nor content as *Gehazi* was to make a cunning, but a constrained advantage of what their Master bids them give freely. How can they but return smitten, worse than that sharking Minister, with a Spiritual Leprosie? And yet they cry out Sacrilege, that men will not be gull'd and haſt'd the Tenth of their Estates by giving credit to frivolous pretences of Divine Right. Where did God ever clearly declare to all Nations, or in all Lands (and none but Fools part with their Estates, without clearest of evidence, on bare supposals and presumptions of them who are the gainers thereby) that he required the tenth due to him or his son perpetually and in all places? Where did he demand it, that we might certainly know, as in all claims of temporal right, what is just and reasonable? or if demanded, where did he design it, or by what evident conveyance to Ministers? Unless they can demonstrate this, by more than conjectures; their Title can be no better to Tithes, than the Titles of *Gehazi* was to those things which by abusing his Masters name he rooked from *Naaman*. Much less, where did he command that Tithes should be fetcht by force, where left not under the Gospel whatever his right was, to the Free-will-offerings of men? Which is the greater Sacrilege, to belie Divine Autoritie, to make the name of Christ accessory to violence; and robbing him of the very Honour which he aimed at, in bestowing freely the Gospel, to commit Simonie and Rapine, both Secular and Ecclesiastical, or on the other side not to give the tenth of civil right and propriety to the tricks and impostures of Clergy-men, contriv'd with all the art and argument that their bellies can invent or suggest, yet so ridiculous and presuming, on the Peoples dulness or superstition, as to think they prove the divine right of their maintainance by *Abram*, paying Tithes to *Melchisedec*, when as *Melchisedec* in that passage rather gave maintainance to *Abram*; in whom all, both Priests and Ministers, as well as Lay-men, paid Tithes, not received them. And because I affirm both; beginning this first part of my Discourse, that God hath given to Ministers of the Gospel that maintainance only which is justly given them; let us see a little what hath

be thought of that other maintenance besides Tithes, which of all Protestants and *English* Divines, either only or most apparently both require and take. Those are Fees for Christnings, Marriages, and Burials; which though who so will, may give freely; yet being not of right, but of free gift; if they be exacted or established, they become unjust to them who are otherwise maintained; and of such evil note, that even the Council of *Trent*, 1545, p. 240. makes them liable to the Laws against Simony, who take or demand Fees for the administering of any Sacrament; *Chenle synodo volendo levare qd abusi introducti, &c.* And in the next Page with like severity condemns the giving or taking for a Benefice, and the celebrating of Marriages, Christnings and Burials, for Fees exacted or demanded; nor counts it less Simony to sell the ground or place of Burial. And in a State Assembly at *Oxford*, 1561, it was decreed, *Chen non si potesse effigere tosa al cunquo, &c.* p. 429. That nothing should be exacted for the administering of Sacraments, Burials, or any other Spiritual Function. Thus much that Council of all others the most Popish; and this Assembly of Papists; though, by their own Principles, in Bondage to the Clergy, were induc'd; either by their own reason and shame, or by the light of Reformation then shining in upon them; or rather by the known Canons of many Councils and Synods long before, to condemn of Simony Spiritual Fees demanded. For if the Minister be maintain'd for his whole Ministry; why should he be twice paid for any part thereof? Why should he, like a Servant seek above his wages? As for Christnings, either they themselves call Men to Baptism; or Men of themselves come. If Ministers invite, how ill had it become of John the Baptist to demand Fees for his Baptizing, or Christ for his Christnings? Far less becomes it these now; with a greediness lower than that of Tradesmen, calling Passengers to their Shop, and yet paid before hand to ask again, for doing that which those their Founders did did freely. If Men of themselves come to Baptized, they are either brought by such as already pay the Minister; or come to be one of his Disciples and Maintainers; of whom to ask a Fee as it were for entrance, is a peice of pauletry Craft or Caution, befitting none but beggarly Artifts. Burials and Marriages are so little to be any part of their gain, that they who consider well may find them to be no part of their Function. At Burials their Attendance they all edge on the Corps; all the Guests do as much unhir'd; but their prayers at the Grave superstitiously required; yet if required, their last performance to the deceased of their own Flock. But the Funeral Sermon, at their Choise, or if not, an occasion offered them to preach out of season, which is one part of their office. But something must be spoken in praise; if due, their Duty; if undue, their Corruption: a peculiar Simony of our Divines in *England* only. But the ground is broken, and especially their unrighteous possession of the Channel. To sell that, will not only raise up in judgment the Council of *Trent* against them, but will loose them the rest Champion of Tithes, their zealous Antiquary, Sir *Hen. Spelman*; who in a Book written to that purpose, by many cited Canons, and some even of times corruptest in the Church, proves that Fees exacted or demanded for Sacraments, Marriages, Burials, and especially for interring, are wicked, accursed, Simoniackal and abominable. Yet thus is the Church, for all this noise of Reformation, left still unreformed, by the censure of their own Synods, a Den of Theeves and Robbers. As for Marriages that Ministers should not meddle with them, as not sanctified or legitimate without their Celebration, I find no ground in Scripture,

either

either of precept or example. Likeliest it is; (which our *Selden* hath well observ'd, *l. 2. c. 28. ux. Eb.*) That in imitation of Heathen Priests, who were wont at Nuptials to use many Rites and Ceremonies, and especially judging it would be profitable, and the increase of their Authority, not to be Spectators only in businesses of such concernment to the Life of Man; they insinuated that Marriage was not holy without their Benediction, and for the better colour, made it a Sacrament; being of it self a civil Ordinance; a Household contract, a thing indifferent and free to the whole Race of Mankind, not as religious; but as men; best indeed, undertaken to religious ends; and as the Apostle saith, *1 Cor. 7. In the Lord*. Yet not therefore invalid or unholy, without a Minister and his pretended necessary hallowing, more than any other Act, Enterprise or Contract of Civil Life; which ought all to be done in the Lord and to his glory. All which, no less than Marriage, were by the cunning of Priests heretofore, as material to their profit, transacted at the Altar. Our Divines denie it to be a Sacrament, yet retain'd the Celebration, till prudently a late Parliament recovered the civil liberty of Marriage from their inchoachment; and transferred the ratifying and registering thereof, from Canonical Shop to the proper Cognizance of Civil Magistrates. Seeing then, that God hath given to Ministers under the Gospel, that only which is justly given them, that is to say, a due and moderate Livelihood, the hire of their Labour; and that the Heave-Offering of Tithes is abolished with the Altar, yea though not abolished, yet lawless, they enjoy them; their *Malchisedecian* Right also trivial and groundless; and both Tithes and Fees, if exacted or established, unjust or scandalous, we may hope, with them removed, to remov'd *Hirelings* in some good measure, whom these tempting Baits by Law especially to be recovered, allure into the Church.

The next thing to be considered in the maintainance of Ministers, is by whom it shall be given? Wherein though the Light of Reason might sufficiently inform us; it will be best to consult the Scripture: *Gal. 6. 6. Let him that is taught in the word, communicate to him that teacheth in all good things*; that is to say, in all manner of Gratitude, to his ability. *1 Cor. 8. 11. If we have sown unto you spiritual things, is it a great matter if we reap your carnal things?* To whom therefore hath not been sown, from him wherefore should be reap'd? *Tim. 5. 17. Let the Elders that rule well be counted worthy of double Honour*; especially they who labour in the Word and Doctrine. By these places we see, was given either by every one in particular who had been instructed, or by all them in common, brought into the Church-Treasurie and distributed to the Ministers according to their several Labours; and that was judged either by some extraordinary Person, as *Timothy*, who by the Apostle was then left at *Ephesus*, *2 Tim. 4. 5.* or by some to whom the Church deputed that care. This is so agreeable to Reason and so clear, that any one may perceive what iniquity and violence hath prevailed since in the Church, whereby it hath been so ordered, that they also shall be to recompence the Parochial Minister, who neither chose him for their Teacher, nor have received instruction from him, as being either insufficient, or not resident, or inferiour to whom they follow; wherein to bar their choice, is to violate Christian Liberty. Our Law-Books testifie, that before the Council of *Lutheran* in the year 1179, and the fifth of our *Henry .2.* or rather before a Decretal Epistle of Pope *Innocent* the third, about 1200. and the first of King *John*, any man might have his Tithes to what spiritual Person he would: and, as the *L. Coke* notes on that place, *Instit. part. 1. That this*
Decretal

Decretal bound not the Subjects of this Realm; but as it seem'd just and reasonable. The Pope took his reason rightly from the above cited place, 1 Cor. 9. 11. But fallſly ſuppoſ'd every one to be instructed by his Pariſh-Prieſt. Whether this were then firſt ſo decreed, or rather long before; as may ſeem by the Laws of *Edgar* and *Canute*, that Tithes were to be paid, not to whom he would that paid them, but to the Cathedral Church or the Pariſh Prieſt. It imports not, ſince the reaſon which they themſelves bring, built on a falſe Suppoſition, becomes infirm and abſurd, that he ſhould reap from me, who ſows not to me; be the cauſe either his defect or my free choiſe. But here it will be readily objected; what if they who are to be instructed be not able to maintain a Miniſter, as in many Villages? I anſwer, that the Scriptures ſhew in many places what ought to be done herein. Firſt, I offer it to the Reaſon of any Man, whether he think the Knowledge of Chriſtian Religion harder than any other Art or Science to attain. I ſuppoſe he will grant that it is far eaſier, both of it ſelf, and in regard of Gods aſſiſting Spirit; not particularly promiſ'd us to the attainment of any other Knowledge, but of this only: ſince it was preached as well to the Shepherds of *Bethleem* by Angels; as to the Eaſtern Wiſe Men by that Star: and our Saviour declares himſelf *anointed* to preach the Goſpel to the Poor, *Luke. 4. 18.* then ſurely to their capacities. They who after him firſt taught it, were otherwiſe unlearned Men. They who before *Hus* and *Luther* firſt reformed it, were for the meaneneſs of their condition, *called the poor men of Lions*; and in *Flanders*, at this day, *les gueus*, which is to ſay Beggars. Therefore are the Scriptures tranſlated into every vulgar Tongue; as being held in main matters of Belief and Salvation, plain and eaſie to the pooreſt; and ſuch no leſs than their Teachers have the Spirit to guide them in all Truth, *Joh. 14. 26.* and *16. 13.* Hence we may conclude, if Men be not all their Life time under a Teacher to learn Logic, Natural Philoſophy, Ethics or Mathematics, which are more difficult; that certainly it is not neceſſary to the attainment of Chriſtian Knowledge, that Men ſhould ſit all their Life long at the feet of a Pulpited Divine; while he a Lollard indeed over his Elbow-Cuſhion, in almoſt the ſeventh part of 40. or 50. years, teaches them ſcarce half the Principles of Religion; and his Sheep oft-times ſit the while to as little purpoſe of Benefitting, as the Sheep in their Pies at *Smithfield*; and for the moſt part by ſome Simonie or other, bought and ſold like them: or if this compariſon be too low, like theſe women, *1 Tim. 3. 7* *ever learning and never attaining*; yet not ſo much through their own fault, as through the unſkilful and immethodical Teaching of their Paſtor; teaching here and there at random, out of this or that Text, as his eaſe or fanſie, and oft-times as his ſtealth guides him. Seeing that Chriſtian Religion may be ſo eaſily attain'd, and by meanest capacities; it cannot be much difficult to find waies, both how the Poor, yea all men may be ſoon taught what is to be known of Chriſtianity, and they who teach them, recompenc'd. Firſt if, Miniſters of their own accord, who pretend that they are call'd and ſent to preach the Goſpel, thoſe eſpecially who have no particular flock, would imitate our Saviour and his Diſciples, who went preaching through the Villages, not only through the Cities, *Mat. 9. 35. Mark 6. 6. Luke 13. 22. Acts 8. 25.* and there preached to the Poor as well as to the Rich, looking for no recompence but in Heaven, *Joh. 4. 35, 36. Look on the Fields, for they are white already to Harveſt; and he that reapeth receiveth wages, and gathereth Fruit unto Life Eternal.* This was their wages. But they will ſoon reply, we our ſelves have not wherewithall; who ſhall bear the

the charges of our journey? To whom it may as soon be answered; that in likelihood they are not poorer, than they who did thus; and if they have not the same faith, which those Disciples had to trust in God and the promise of Christ for their maintenance as they did, and yet intrude into the Ministry without any livelihood of their own, they cast themselves into a miserable hazard or temptation, and oft-times into a miserable necessity, either to starve or please their Master rather than God; and give men just cause to suspect, that they came neither call'd nor sent from above to preach the word, but from below, by the instinct of their own hunger, to feed upon the Church. Yet grant it needful to allow them both the charges of their journey, and the hires of their labour: it belong next unto the charity of richer Congregations, where most commonly they abound with Teachers, to send some of their number to the Villages round, as the Apostle from *Jerusalem* sent *Peter* and *John* to the City and Villages of *Samaria*, *Acts*. 8. 14 25. or as the Church at *Jerusalem* sent *Barnabas* to *Antioch*, *chap*. 11. 22. and other Churches jonyning, sent *Luke* to travel with *Paul*, *2 Cor*. 8. 19. though whether they had their charges born by the Church or no, it be not recorded. If it be objected, that this Itinerary Preaching will not serve to plant the Gospel in those places, unless they who are sent, abide there some competent time; I answer that if they stay there a year or two, which was the longest time usually staid by the Apostles in one place, it may suffice to teach them, who will attend and learn all the points of Religion necessary to Salvation; then sorting them into several Congregations of a moderate number, out of the ablest and zealousst among them to create Elders; who exercising and requiring from themselves what they have learned, (for no learning is retain'd without constant exercise and methodical repetition) may teach and govern the rest; and so exhorted to continue faithful and stedfast, they may securely be committed to the providence of God, and the guidance of his Holy Spirit, till God may offer some opportunity to them again, and to confirm them: which when they have done, they have done as much as the Apostles were wont to do in propogating the Gospel, *Acts* 14. v. 3. *And when they had ordained them Elders in every Church, and praised with fasting, they commended them to the Lord, on whom they believed.* And in the same chapter, *ver*. 21. 22. *When they had preached the Gospel to that City, and had taught many; they returned again to Lystra, and to Iconium and Antioch, confirming the Souls of the Disciples, and exhorting them to continue in the Faith.* and *Chap*. 15. 36. *Let us go again and visit our Brethren.* And *ver*. 41. *He went through Syria and Cilicia, confirming the Churches.* To these I might add other helps, which we enjoy now, to make more easie the attainment of Christian Religion by the meanest: the Entire Scripture translated into *English*, with plenty of Notes, and some where or other, I trust may be found some wholesome Body of Divinity, as they call it, without School-Terms and Metaphysical Notions, which have obscur'd, rather than explain'd our Religion, and made it seem difficult without cause. Thus taught once for all; and thus now and then visited and confirmed, in the most destitute and poorest places of the Land, under the Government of their own Elders, performing all Ministerial offices among them, they may be trusted to meet and edifie one nother, whether in Church or Chappel, or to save them the trudging of many Miles thither, nearer home, though in a House or Banr. For notwithstanding the gaudy superstition of some devoted still ignorantly to Temple, we may be well assur'd, that he who disdain'd not to be laid in a Manger, disdains

not to be preached in a Barn; and that by such Meetings as these being indeed most Apostolical and Primitive; they will in a short time advance more in Christian-Knowledge and Reformation of Life, than by the many years preaching of such an Incumbent, I may say such an Incubus oft-times, as will be meanly hired to abide long in those places. They have this left perhaps to object further, that to send thus and to maintain, though but for a year or two, Ministers and Teachers in several places, would prove chargeable to the Churches, though in Towns and Cities round about. To whom again I answer, that it was not thought so by them, who first thus propagated the Gospel, though but few in number to us, and much less able to sustain the expence. Yet this expence would be much less, then to hire Incumbents, or rather Incumbrances for a Life-time; and a great means (which is the Subject of this Discourse) to diminish *Hirelings*. But be the expence less or more, if it be found burdensome to the Churches, they have in this Land an easie remedie in their Recourse to the Civil Magistrate, who hath in his hands the disposal of no small Revenues left, perhaps, anciently to Superstitious, but meant undoubtedly to good and best uses; and therefore once made publick, applicable by the present Magistrate, to such uses as the Church or solid Reason from whomsoever shall convince him to think best. And those uses may be, no doubt; much rather than as Glebes and Augmentations are now bestowed, to grant such requests as these of the Churches, or to erect in greater number all over the Land, Schools, and competent Libraries to those Schools; where Languages and Arts may be taught free together, without the needless, unprofitable and inconvenient removing to another place. So all the Land would soon be better civiliz'd, and they who are taught freely at the publick cost, might have their education given them on this condition, that therewith content, they should not gad for Preferment out of their own Country, but continue there thankful for what they have received freely, bestowing it as freely on their Country, without soaring above the meanness wherein they were born. But how they shall live when they are thus bred and dismiss'd, will be still the suggish objection. To which is answered, that those Publick Foundations may be so instituted, as therein may be at once brought up to a Competence of Learning, and to an honest Trade; and the Hours of Teaching so ordered, as their Studie may be no hindrance to their Labour or other Calling; this was the Breeding of *St. Paul*, though born of no mean Parents, a Free Citizen of the *Roman* Empire: so little did his Trade debase him, that it rather enabled him to use that Magnanimitie of preaching the Gospel, through *Asia* and *Europe* at his own charges. Thus those Preachers among the Poor *WALDENSES*, the Ancient Stock of our Reformation, without these helps which I speak of; bred up themselves in Trades, and especially in Physick and Surgery, as well as in the Study of Scripture (which is the only True Theology) that they might be no burden to the Church; and by the Example of Christ, might cure both Soul and Bodie; through Industry joining that to their Ministry, which, he joyned to his by Gift of the Spirit. Thus relates *Peter Giles* in his History of the *WALDENSES* in *Piedmont*. But our Ministers think scorn to use a Trade, and count it the Reproach of this Age, that Trades-men preach the Gospel. It were to be wished they were all Trades-men; they would not then so many of them, for want of another Trade, make a Trade of their Preaching; and yet they clamor that Trades-men Preach, and yet they Preach while they themselves are the worst Trades-men of all

all. As for Church-Endowments and Possessions; I meet with none considerable before *Constantine*, but the Houses and Gardens where they met, and their places of Burial: and I perswade me, that from them the Ancient *WALDENSES*, whom deservedly I cite so often, held, *that to endow Churches, is an evil thing*; and that the Church then fell off, and turned *Whore, sitting on that Beast in the Revelation*, when under Pope *Sylvester* she received those Temporal Donations: So the forecited Tractate of their Doctrine testifies. This also their own Traditions of that Heavenly Voice witness'd, and some of the Ancient Fathers then Living, foresaw and deplor'd. And indeed, how could these Endowments thrive better with the Church, being unjustly taken by those Emperors without Suffrage of the People, out of the Tributes and Publick Lands of each City whereby the People became liable to be oppress'd with other Taxes? Being therefore given for the most part by Kings and other publick Persons, and so likeliest out of the Publick; and if without the Peoples consent, unjustly, however to publick ends of much concernment to the good or evil of a Commonwealth; and in that regard made publick though given by private Persons; or which is worse, given, as the Clergy then perswaded Men, for their Soul's health, a pious Gift; but as the truth was, oft-times a Bribe to God or Christ for Absolution, as they were then taught, from Murders, Adulteries, and other hainous Crimes: what shall be found heretofore given by Kings or Princes out of the publick, may justly by the Magistrate be recall'd and reappropriated to the Civil Revenue; what by private or publick Persons out of their own, the Price for Blood or Lust, or to such Purgatorious and Superstitious Uses, nor only may but ought to be taken off from Christ, as a foul dishonour laid upon him, or not impiously given, nor in particular to any one, but in general to the Churches good, may be converted to that use, which shall be judged tending more to that end. Thus did the Princes and Cities of *Germany* in the first Reformation; and defended their so doing by many Reasons, which are set down at large, in *Sleidan l. 6. an. 1526*, and *l. 11. an. 1537*, and *l. 13. an. 1540*. But that the Magistrate, either out of that Church-Revenue, which remains yet in his hand, or establishing any other Maintenance instead of Tithe, should take into his own power the Stipendiary Maintenance instead of Church Ministers, or compel it by Law; can stand neither with the Peoples Right nor with Christian Liberty, but would suspend the Church wholly upon the State, and turn her Ministers into State-Pensioners. And for the Magistrate in Person of a Nursing Father to make the Church his meer Ward, as alwaies in Minority, the Church to whom he ought as Magistrate, *Esa. 49. 23. To bow down his face toward the Earth, and lick up the dust of her feet*; her to subject to his Political Drifts, or conceived Opinions by mastering her Revenue, and so by his Examinant Committees, as send her free Election of Ministers, is neither just nor pious; no honour done to the Church, but a plain dishonour; and upon her, whose only head is in Heaven, yea upon him, who is her only Head, sets another in effect, and which is most monstrous, a Human on Heavenly, a Carnal on a Spiritual; a Political Head on an Ecclesiastical Body; which at last by such Heterogeneous, such Incestuous Conjunction, transforms her oft-times into a Beast of many Heads and many Horns. For if the Church be of all Societies the Holiest on earth, and so to be reveng'd by the Magistrate, not to trust her with her own belief and integrity, and therefore not with the keeping, at least with the disposing of what Revenue shall be found justly and lawfully her own, is to count
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the Church not a holy Congregation, but a Pack of giddy or dishonest Persons, to be ruled by civil Power in sacred Affairs. But to proceed further in the truth yet more freely, seeing the Christian Church is not National, but consisting of many particular Congregations, subject to many changes, as well through civil Accidents as through Schism and various Opinions; not to be decided by any outward Judge, being matters of Conscience, whereby these pretended Church-Revenues, as they have been ever, so are like to continue endless matter of dissention both between the Church and Magistrate, and the Churches among themselves. There will be found no better remedy to these evils, otherwise incurable, than by the incorruptest Council of those *Waldenses*, our first Reformers; to remove them as a Pest, an Apple of Discord in the Church, (for what else can be the effect of Riches and the snare of money in Religion?) and to convert them to those more profitable uses above expressed or other such as shall be judged most necessary; considering that the Church of Christ was founded in poverty rather than in revenues, stood purest and prospered best without them, received them unlawfully from them who both erroneously and unjustly, sometimes impiously, gave them, and so justly was ensnared and corrupted by them. And least it be thought that these revenues withdrawn and better employed, the Magistrate ought instead to settle by statute some maintenance of Ministers, let this be considered first, that it concerns every mans Conscience to what Religion he contributes: and that the Civil Magistrate is intrusted with Civil Rights only, not with Conscience, which can have no Deputy or Representer of it self, but one of the same mind: next, that what each man gives to the Minister, he gives either as to God, or as to his Teacher; if as to God, no Civil Power can justly consecrate to religious uses any part either of Civil revenue, which is the Peoples, and must save them from other Taxes; or of any mans Propriety, but God by special Command, as he did by *Moses*, or the owner himself by voluntary Intention, and the perswasion of his giving it to God. Forced Consecrations out of another mans Estate, are no better than forc'd vows, shameful to God, *who loves a cheerful Giver*, but more hateful, wrung out of mens purses to maintain a disapproved Ministry against their Conscience, however unholy, infamous and dishonourable to his Ministers and the free Gospel, maintained in such unworthy manner as by violence and extortion: if he give it as to his Teacher, what justice or equity compels him to pay for learning that Religion which leaves freely to his choice, whether he will learn it or no, whether of this Teacher or another, and especially to pay for what he never learned, or approves not; whereby besides the wound of his conscience, he becomes the less able to recompence his true Teacher? Thus far hath been enquired by whom Church-Ministers ought to be maintained, and hath been proved most natural, most equal and agreeable with Scripture, to be by them who receive their teaching, and by whom, if they be unable. Which waies well observ'd, can discourage none but Hirelings, and will much lessen their number in the Church.

It remains lastly to consider in what manner God hath ordained that recompence be given to Ministers of the Gospel: And by all Scripture it will appear that he hath given it them not by Civil Law and Freehold, as they claim, but by the benevolence and free gratitude of such as receive them: *Luke 10.7, 8. Eating and drinking such things as they give you. If they receive you, eat such things as are set before you, Mat. 10.7, 8. As ye go, preach, saying, The Kingdom of God is at hand, &c. Freely ye have received, freely give.* If God have ordained Ministers to preach freely, whether they receive recompence or not, then certainly he

hath

hath forbid both them to compel it for them. But freely given to himself: *Phil. 4. 16, 17, 18. Ye sent once and again to my necessity. Not because I desire a gift; but I desire fruit that may abound to your Account. Having received of Epaphroditus the things which were sent from you, an odour of sweet smell, a sacrifice acceptable, well pleasing to God.* Which cannot be from force or unwillingness. The same is said of Alms, *Heb. 13. 16. To do good and to communicate, forget not: for with such sacrifices God is well pleased.* Whence the primitive Church thought it no shame to receive all their Maintenance as the Alms of their Auditors. Which they who defend Tithes, as if it made for their Cause, when as it utterly confutes them, omit not to set down at large; proving to our hands out of *Origen, Tertullian, Cyprian*, and others, that the Clergy lived at first upon the meer benevolence of their hearers: who gave what they gave, not to the Clergy, but to the Church; out of which the Clergy had their portions given them in baskets; and were thence called *Sportularii, Basket-Clerks*: that their portion was a very mean allowance, only for a bare livelihood; according to those precepts of our Saviour, *Mat. 10. 7, &c.* the rest was distributed to the poor. They cite also out of *Prosper*, the Disciple of *St. Austin*, that such of the Clergy as had means of their own, might not without sin partake of Church-maintenance; not receiving thereby food which they abound with, but feeding on the sins of other men: that the holy Ghost saith of such Clergy-men, *they eat the sins of my people*: and that a Council at *Antioch*, in the year 340, suffered not either Priest or Bishop to live on Church-maintenance without necessity. Thus far Tithers themselves have contributed to their own confutation, by confessing that the Church lived primitively on Alms. And I add, that about the year 359, *Constantinus* the Emperor having summoned a general Council of Bishops to *Ariminum* in *Italy*, and provided for their subsistence there, the *British* and *French* Bishops judging it not decent to live on the publick, chose rather to be at their own charges. Three only out of *Britain* constrained through want, yet refusing offered assistance from the rest, accepted the Emperors provision; judging it more convenient to subsist by publick than by private sustenance. Whence we may conclude, that Bishops then in this Island had their Livelihood only from Benevolence; in which regard this Relater *Sulpitius Severus*, a good Author of the same time, highly praises them. And the *WALDENSES*, our first Reformers, both from the Scripture and these Primitive Examples, maintain'd those among them who bore the Office of Ministers, by Alms only. Take their very words from the History written of them in *French*, *Part. 3. l. 2. c. 2. La nourriture & ce de quoy nous sommes converts, &c. Our Food and Cloathing is sufficiently administred and given to us by way of Gratitude and Alms, by the good People whom we teach.* If then by Alms and Benevolence, not by Legal Force, not by Tenure of Free-hold or Copy-hold: for Alms, though just, cannot be compell'd; and Benevolence forc'd is Malevolence rather, violent and inconsistent with the Gospel; and declares him no true Minister thereof, but a rapacious Hireling rather, who by force receiving it, eats the bread of violence and exaction, no holy or just livelihood, nor not civilly counted honest: much less befitting such a Spiritual Ministry. But, say they, our maintenance is our due, Tithes the Right of Christ, unseparable from the Priest, no where repeal'd: if then, not otherwise to be had, by Law to be recovered: for though *Paul* were pleased to foregoe his due, and not to use his power, *1 Cor. 9. 12.* yet he had a power, *v. 4.* and bound not others. I answer first, because I see them still so loath to unlearn their decimal Arithmetick and still grasp their Tithes as inseparable from a Priest, that Ministers of the Gospel are not Priests: and therefore separated from Tithes by their own exclusion:

clusion : being neither called Priests in the new Testament , nor of any Order known in Scripture : not of *Melchisedec* , proper to Christ only ; nor of *Aaron* , as they themselves will confess : and the third Priesthood only remaining, is common to all the faithful. But they are Ministers of our high Priest. True; but not of his Priesthood , as the *Levites* were to *Aaron* : for he performs that whole Office himself incommunicably. Yet Tithes remain , say they, still unreleased , the due of Christ : and to whom payable , but to his Ministers ? I say again , that no man can so understand them , unless Christ in some place or other so claim them. That example of *Abram* argues nothing but his voluntary Act : Honour once only done , but on what consideration , whether to a Priest or to a King , whether due the honor, arbitrary that kind of honor or not, will after all contending be left still in meer Conjecture : which must not be permitted in the claim of such a needy and subtle spiritual corporation pretending by Divine Right to the Tenth of all other mens Estates : nor can it be allowed by wise men or the Verdict of Common Law. And the Tenth part, though once declared holy , is declar'd now to be no holier than the other Nine , by that Command to *Peter*, *Act. 10. 15, 28* : whereby all distinction of holy and unholy is removed from all things. Tithes therefore though claimed , and holy under the Law, yet are now released and quitted both by that Command to *Peter*, and by this to all Ministers, abovesaid, *Luke 10* ; *eating and drinking such things as are given* in reference to this Command : which he calls not holy things or things of the Gospel , as if the Gospel had any consecrated things in answer to things of the Temple , *v. 13*, but he calls them *your carnal things*, *v. 11*. without changing their property. And what power had he ? not the power of force but of Conscience only, whereby he might lawfully and without scruple live on the Gospel : receiving what was given him , as the recompence of his labor. For if Christ the Master hath professed his Kingdom to be not of this World, it suits not with that profession either in him or his Ministers to claim Temporal Right from spiritual respects. He who refused to be the divider of an inheritance between two Brethren, cannot approve his Ministers by pretended right from him to be dividers of Tenths and Freeholds out of other mens possessions, making thereby the Gospel but a Cloak of carnal interest, and, to the contradiction of their Master, turning his heavenly Kingdom into a Kingdom of this world, a Kingdom of force and rapin. To whom it will be one day thundered more terribly than to *Gehazi*, for thus dishonouring a far greater Master and his Gospel , *is this a time to receive money and to receive Garments and Olive-yards and Vineyards and Sheep and Oxen?* The leprosie of *Naaman* linked with that Apostolick Curse of perishing imprecated on *Simon Magus* , may be feared will cleave to such and to their seed for ever. So that when all is done, and Belly hath used in vain all her cunning shifts, I doubt not but all true Ministers, considering the Demonstration of what hath been here proved , will be wise , and think it much more tolerable to hear, that no maintenance of Ministers, whether Tithes or any other, can be settled by Statute : but must be given by them who receive Instruction , and freely given, as God hath ordained. And indeed what can be a more honourable maintenance to them , than such , whether Alms or willing Oblations as these , which being accounted both alike as given to God, the only acceptable sacrifices now remaining, must needs represent him who receives them, much in the care of God and nearly relating to him, when not by worldly force and constraint , but with Religious Awe and Reverence, what is given to God , is given to him, and what to him, accounted as given to God ? This would be well enough , say they ; but how many will so give ? I answer as many , doubtless , as shall be well taught ; as many as God shall so move.

move. Why are ye so distrustful, both of your own Doctrine and of Gods Promises, fulfilled in the experience of those Disciples first sent: *Luke. 22. 35. When I sent you without Purse and Scrip and Shoes; Lacked ye any thing? and they said, nothing.* How then came ours, or who sent them thus destitute, thus poor and empty, both of Purse and Faith? Who stile themselves Embassadors of Jesus Christ; and seem to be his Tithe-gatherers: though an Office of their own setting up to his Dishonour; his Exacters, his Publicans rather, not trusting that he will maintain them in their Embassy, unless they bind him to his Promise by a Statute-Law that we shall maintain them. Lay down for shame that Magnific Title, while ye seek maintenance from the People. It is not the manner of Embassadors to ask maintenance of them to whom they are sent. But he who is Lord of all things, hath so ordained; trust him then; he doubtless will command the People to make good his Promise of maintenance more honourably unasked, unracked for. This they know, this they preach, yet believe not; but think it as impossible without a Statute-Law to live of the Gospel, as if by those words they were bid go eat their Bibles, as *Ezekiel* and *John* did their Books; and such Doctrines as these are as bitter to their Bellies; but will serve so much the better to discover *Hirelings*, who can have nothing, though but in apperance, just and solid to answer for themselves against what hath been here spoken; unless perhaps this one remaining pretence, which we shall see either to be false or uningenuous. They pretend that their Education, either at School or Universitie hath been very chargeable; and therefore ought to be repaired in future by a plentiful maintenance: whenas it is well known, that the better half of them; and oft-times poor and pitiful Boyes of no merit or promising hopes that might entitle them to the publick Provision, but their poverty and unjust favour of Friends, have had most of their Breeding both at School and Universitie by Schollarships, Exhibitions and Fellowships at the publick cost, which might ingage them the rather to give freely, as they have freely received: or if they have miss'd of these helps at the latter place, they have after two or three years left the course of their Studies there, if they ever well began them, and undertaken, (though furnished with little else, but Ignorance, Boldness and Ambition, if with no worse vices;) a Chaplainship in some Gentlemans House, to the frequent imbasing of his Sons illiterate and narrow Principles. Or if they have lived there upon their own, who knows not that seven years charge of living there, to them who fly not from the Government of Parents to the License of a Universitie, but come seriously to study, is no more than may be defrai'd and reimburs'd by one years Revenue of an ordinary good Benefice: if they had then means of Breeding from their Parents, 'tis likely they have more now; and if they have, it needs must be Mechanick and Uningenuous in them to bring a Bill of charges for learning of those Liberal Arts and Sciences, which they have learned (if they have indeed learned them, as they seldom have) to their own benefit and accomplishment. But they will say, we had betaken us to some other Trade or Profession, had we not expected to find a better Livelihood by the Ministry. This is that which I looked for, to discover them openly, neither true Lovers of Learning, and so very guilty of it, nor true Ministers of the Gospel. So long agoe out of date is that old true saying; *1 Tim. 3. 1. If a man desires a Bishoprick, he desires a good work:* for now commonly he who desires to be a Minister, looks not at the work but at the wages; and by that Lute or Lowbel may be told from Parish to Parish all the Town over:

over. But what can be plainer Simonie, than thus to be at charges before hand, to no other end than to make Ministry double or trebly Beneficial: to whom it might be said as justly as to that *Simon, thy mony perissh with thee; because thou hast thought the Gift of God may be purchas'd with mony: thou hast neith. r. part nor lot in this matter.* Next, it is a fond Error though too much believed among us, to think that the Universitie makes a Minister of the Gospel; what it may conduce to other Arts and Sciences, I dispute not now: But that which makes fit a Minister, the Scripture can best inform us to be only from above; whence also we are bid to seek them, *Mat. 9. 38. Pray ye therefore to the Lord of the Harvest, that he will send forth Labourers into his Harvest.* *Acts 20. 28. The Flock, over which the Holy Ghost hath made you Over-Seers.* *Rom. 10. 15. How shall th. y preach, unl ss th. y be sent?* by whom sent? by the Universitie, or the Magistrate, or their Belly? no surely; but sent from God only, and that God who is not their Belly. And whether he be sent from God, or from *Simon Magus*, the inward sense of his Calling and Spiritual Ability will sufficiently tell him; and that strong Obligation felt within him, which was felt by the Apostle, will often expresse from him the same words, *1 Cor. 9. 16 Necessitie is laid upon me; yea, woe is me if I preach not the Gospel.* Not a beggarly necessity, and the woe fear'd otherwise of perpetual want, but such a necessity as made him willing to preach the Gospel *gratis*, and to embrace povertie rather than as a woe to fear it, *1 Cor. 12. 28. God hath set some in the Church, first Apostles, &c.* *Eph. 4. 11. &c. He gave some Apostles, &c. For the perfecting of the Saints, for the work of the Ministrie, for the edifying of the Body of Christ, till we all come to the unitie of the Faith,* as he hath made them at the first, so he makes them still, and to the worlds end. *2. Cor. 3. 6. Who hath also made us fit or able Ministers of the New Testament.* *1 Tim. 4. 14. The Gift that is in thee, which was given thee by prophesie and the laying on of the hands of the Presbyterie.* These are all the means which we read of required in Scripture to the making of a Minister. All this is granted, you will say: but yet, that it is also requisite he should be train'd in other Learning; which can be no where better had than at Universities. I answer, that what Learning, either Human or Divine, can be necessary to a Minister, may as easily and less chargeably be had in any private House. How deficient else and to how little purpose, are all those Piles of Sermons, Notes and Comments on all parts of the Bible, Bodies and Marrow of Divinitie, besides all other Sciences in our *English* Tongue; many of the same Books, which in *Latine* they read at the Universitie? And the small necessity of going thither to learn Divinitie, I prove first from the most part of themselves, who seldom continue there till they have well got through Logick, their first Rudiments; though to say truth, Logick also may much better be wanting in Disputes of Divinitie, than in the subtle Debates of Lawyers and States-men, who yet seldom or never deal with Syllogisms. And those Theological Disputations there held by Professors and Graduates, are such as tend least of all to the Edification or capacitie of the People; but rather leaven pure Doctrine with Scholasticall Trash, than enable a Minister to the Preaching of the Gospel. Whence we may also compute, since they come to recknings, the charges of his needful Library: which though some shame not to value at 600*l.* may be competently furnished for 60. If any man for his own curiosity or delight be in Books further expensive, that is not to be reckon'd as necessary to his Ministerial, either Breeding or Function. But Papists and other Adversaries cannot be confuted without Fathers and Councils, immense Volumes and of vast

vast charges. I will shew them therefore a shorter and a better way of confutation, *Tit. 1. 9. Holding fast the faithful word as he hath been taught, that he may be able by sound Doctrine, both to exhort and to convince Gain-sayers*; who are confuted as soon as heard, bringing that which is either not in Scripture or against it. To pursue them further through the obscure and intangled Word of Antiquity; Fathers and Councils fighting one against another; is needless, endless, not requisite in a Minister, and refus'd by the first Reformers of our Religion. And yet we may be confident; if these things are thought needful; let the State but erect in publick, good Store of Libraries and there will not want Men in the Church, who of their own inclinations will become able in this kind against Papist or any other Adversarie. I have thus at large examined the usual pretences of *Hirelings*, coloured over most commonly with the cause of Learning and Universities; as if with Divines; Learning stood and fell; wherein for the most part their pittance is so small: and to speak freely, it were much better, there were not one Divine in the Universitie; no School-Divinitie known, the Idle Sophistry of Monks, the Canker of Religion; and that they who intended to be Ministers, were trained up in the Church only, by the Scripture and in the Original Languages thereof at School; without fetching the compass of other Arts and Sciences, more than what they can well learn at Secondary Leasure and at home. Neither speak I this in contempt of Learning or the Ministry, but hating the common cheats of both; hating that they who have preached out Bishops, Prelates and Canonists, should, in what serves their own ends, retain their false Opinions, their Pharasaical Leaven, their Avarice and closely their Ambition, their Pluralities, their Nonresidences, their odious Fees, and use their Legal and Popish Arguments for Tithes: that *Independents* should take that Name, as they may justly from the true Freedom of Christian Doctrine and Church Discipline, subject to no Superior Judge but God only, and seek to be Dependents on the Magistratè for their maintenance, which two things, *Independence* and *State-Hire* in Religion, can never consist long or certainly together. For Magistrates at one time or other; not like these at present our Patrons of Christian Liberty, will pay none but such whom by their Committees of Examination, they find conformable to their Interest and Opinions, and *Hirelings* will soon frame themselves to that Interest and those Opinions, which they see best pleasing to their Pay-masters; and to seem right themselves, will force others as to the truth. But most of all they are to be revil'd and sham'd, who cry out with a distinct voice of Notorious *Hirelings*, that if ye settle not our maintenance by Law, farewell the Gospel; then which nothing can be uttered more false, more ignominious, and I may say, more blasphemous against our Saviour; who hath promised without this condition, both his holy Spirit, and his own presence with his Church to the worlds end: nothing more false (unless with their own mouths they condemn themselves for the unworthiest and most mercenary of all other Ministers) by the experience of 300 years after Christ, and the Churches at this day, in *France, Austria Polonia*, and other places witnessing the contrary, under an adverse Magistratè, not a favourable, nothing more ignominious, levelling or rather undervaluing Christ beneath *Mahomet*. For if it be thus; how can any Christian object it to a Turk, that his Religion stands by force only; and not justly fear from him this reply, yours both by force and money in the judgment of your own Preachers. This is that which make Atheists sin in the Land; whom they so much complain of; not the want of maintenance or Preachers, as they alleage, but

the many *Hirelings*, and Cheaters that have the Gospel in their hands, hands that still crave, and are never satisfied. Likely Ministers indeed, to proclaim the Faith, or to exhort our trust in God, when they themselves will not trust him to provide for them in the message whereon, they say, he sent them, but threaten for want of temporal means to desert it; calling that want of means, which is nothing else but the want of their own faith; and would force us to pay the hire of building our faith to their covetuous incredulity. Doubtless, if God only be he who gives Ministers to his Church till the worlds end, and through the whole Gospel never sent us for Ministers to the Schools of Philosophy, but rather bids us beware of such *vain deceit* Col. 2. 8. (which the Primitive Church, after two or three Ages not remembring, brought her self quickly to confusion) if all the Faithful be now a *Holy and Royal Priesthood*, 1 Pet. 2. 5, 9. not excluded from the Dispensation of things Holiest, after free Election of the Church and imposition of hands, there will not want Ministers, elected out of all sorts and orders of men; for the Gospel makes no difference from the Magistrate himself to the meanest Artificer, if God evidently favour him with Spiritual Gifts, as he can easily and oft hath done; while those Bachelor Divines, and Doctors of the Tippet have been pass'd by: Heretofore in the first Evangelick times (it were happy for Christendom if it were so again) Ministers of the Gospel were by nothing else distinguished from other Christians but by their Knowledge and Sanctitie of Life, for which the Church elected them to be her Teachers and Overseers, though not thereby to separate them from what ever calling she then found them following besides, as the example of St. Paul declares, and the first time of Christianity. When once they affected to be called a Clergy, and became as it were a peculiar Tribe of *Levites*, a Party, a distinct order in the Commonwealth; bred up for Divines in babling Schools and fed at the publick cost; good for nothing else, but what was good for nothing, they soon grew idle; that Idleness with fulness of Bread begat pride and perpetual contention with their Feeders, the despis'd Laitie, through all Ages ever since; to the perverting of Religion, and the disturbance of all Christendom. And we may confidently conclude, it never will be otherwise, while they are thus upheld undepending on the Church, on which alone they anciently depended, and are by the Magistrate publickly maintain'd a numerous Faction of indigent Persons, crept for the most part out of extream want and bad nature, claiming by divine Right and Freehold the tenth of our Estates, to monopolize the Ministry as their peculiar, which is free and open to all able Christians, elected by any Church. Under this pretence exempt from all other employment, and enriching themselves from the publick, they last of all prove common Incendiaries, and exalt their horns against the Magistrate himself that maintains them; as the Priest of Rome did soon after against his Benefactor the Emperor, and the late Presbyters in Scotland. Of which *Hireling-Crew*, together with all the Mischiefs, Dissentions, Troubles, Wars meerly of their kindling, Christendom might soon rid herself and be happy, if Christians would but know their own Dignitie, their Libertie, their Adoption; and let it not be wondred, if I say their Spiritual Priesthood, whereby they have all equally access to any Ministerial Function whenever call'd by their own abilities and the Church, though they never came near Commencement or Universitie. But while Protestants, to avoid the due Labour of undertaking their own Religion, are content to lodge it in the Breast, or rather in the Books of a Clergy-man,

and to take it thence by Scraps and Mammocks, as he dispences it in his Sundays dole; they will be always learning and never knowing, always Infants, always either his Vassals, as Lay-Papists are to their Priests, or at odds with him. Reformed Principles give them some light to be not wholly conformable, whence infinite disturbances in the State, as they do, must needs follow. Thus much I had to say, and I suppose, what may be enough to them who are not avariciously bent otherwise, touching the likeliest means to remove *Hirelings* out of the Church, than which nothing can more conduce to truth, to peace and all happiness both in Church and State. If I be not heard nor believed, the event will bear me witness to have spoken truth: and I in the mean while have born my witness not out of season to the Church and to my Country.

FINIS.
